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# A CHRISTIAN INDIAN

OF NORTH AMERICA:

OR,

## JOHN PAPUNHANK.

A NARRATIVE OF FACTS.

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“The Gentiles shall come unto thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanities, and things wherein there is no profit.”—JEREM .xvi. 19.

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# JOHN PAPUNHANK.

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## CHAPTER I.

THE history of this world's transactions is but a record of man's ingratitude and rebellion against God, and viewed apart from other considerations, it can excite no interest in the Christian's breast: the deep mystery of iniquity which it exhibits may often prompt such a one to enquire of his God, in the impatient language of the prophet—"Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest men as the fishes of the sea, as the creeping things that have no ruler over them?"

But God has purposed and made provision for recovering from the mass of human corruption, a peculiar people to shew forth his praise: he has designed to exhibit his own matchless skill in raising from the materials of depraved nature, a glorious temple, on which should be inscribed holiness to the Lord; in the execution of this great design,

the costly foundation stone has been already laid in the person and work of the Lord Jesus Christ. In subserviency to the same gracious purpose all the events of this world are regulated, and the discoveries of science, and the fluctuations of empire, all constitute but one complicated scaffolding to assist in placing the "lively stones" of this "spiritual house," in the situation which the great builder of the church has designed them to occupy.

In consequence of the weakness and imperfection of our spiritual sight, and the vastness of God's designs, whose thoughts are not as our thoughts, nor his ways as our ways, the actual accomplishment of this purpose in the arrangement of the ordinary events of providence is not always discoverable. Owing to the same causes we may also misinterpret the designs of the Almighty in any particular dispensation, but still the principle is certainly true, that for the church collectively, not less than individually, all things work together for good; and it is because the history of nations exhibits the development of this great principle, that the study of it becomes an object of interest to the Christian. The reader will readily perceive the connexion of these observations with the following statement of one of the most interesting events in modern history—the discovery of America.



The two great continents of North and South America are, in a peculiar manner, separated from those countries into which the human family, as it multiplied on the face of the earth, found easy access : a wide ocean rolls its tempestuous waves between their coasts, and the other great continents, with the exception of the northern extremity, where America is separated by narrow seas and mountains of perpetual ice, from Europe and Asia. It appears probable that some wandering tribe of adventurers, braving the coldness of the climate, found their way across these straits, either on the ice in time of severe frost, or were driven over in their fishing boats by the violence of a tempest ; for in the early ages of the world, the ships, even of civilized nations, were so imperfectly constructed, and the science of navigation so little known, that it would have been deemed an attempt of extreme hazard to sail beyond sight of land. These adventurers being unwilling again to encounter the hardships of the passage, and invited by a fertile soil and luxuriant vegetation, gradually moved downwards to the more southern parts of America, and thus the small twig severed from the tree of the human family, took root and spread its branches, while all communication between it and the parent stock was effectually intercepted, and thus the Americans were shut out from the benefit enjoyed by other nations

in the knowledge of the Gospel—they could not believe in Him of whom they had not heard—they could not hear without a preacher, and the preacher could not go to a people of whose very existence he was ignorant.

Many were the years which, in God's mysterious providence, were suffered to roll on before the season of relief came. At length the discovery of the mariner's compass, which enabled seamen to make much longer voyages than were usual before the invention of that instrument, proved the occasion of exciting a great thirst for the discovery of foreign countries, and such was the state of things when Christopher Columbus appeared upon the stage of history.

This extraordinary individual was born, A. D. 1461, in Genoa, of which republic he was a subject. It is interesting to observe how the natural dispositions of this wonderful man, aided by the influence of circumstances in which he was placed, all concurred to fit him for the purpose which he was designed to accomplish. At the early age of fourteen he went to sea; after experiencing a remarkable preservation, when the ship in which he was, was burned, and he was saved by swimming two leagues with no support but an oar, he entered into the service of Portugal, a nation at that time most celebrated for naval enterprize. Here he married the daughter of Bartholomew Perestrello, a

celebrated Captain, the discoverer of Porto Santo and Madeira, and the papers and charts of his deceased father-in-law, which, in consequence of his marriage, fell into his possession, excited his desire and fixed his determination to make a voyage of discovery.

He applied first to his own countrymen, the Genoese, for assistance in this undertaking; meeting a refusal, he next had recourse to the Courts of Portugal and England, and, finally, to the Court of Spain, by which, after experiencing many vexatious delays and disappointments, he was at length equipped for his voyage, and sailed from Spain in the prosecution of his great undertaking, August 13, 1492, in a ship of inconsiderable burthen, accompanied by two other light vessels, or rather large boats. After encountering indescribable difficulties in the course of his voyage, from tempestuous weather, from the fears, the superstitions, and the unskilfulness of his crew, who were more than once driven to mutiny, and had even determined on the murder of their leader, his great undertaking ended in the discovery of America, on Friday, October 12, 1492. When even the ignorant crew declared of Columbus, that he was a person inspired by heaven with sagacity and fortitude more than human, in order to accomplish a design so far beyond the ideas and conceptions of all former ages. There is in the history of this extraordinary

individual, who was the unconscious instrument of performing a work for the church, a striking resemblance to that which is recorded in the sacred volume, of another raised up for a similar purpose. For of Columbus, as well as of Cyrus, might it be said—That the Lord girded him though (it is to be feared) he knew him not. He held his right hand, and went before him making the crooked places straight, and this for the same gracious purpose. “For Jacob his servant’s sake, and Israel his elect.”—(See Isaiah xlv. 1—6.)

But the developement of God’s purpose of mercy, in reference to America, was yet distant. At the time of its discovery Europe was immersed in all the grossness of Papal darkness; and so great was the power of Antichrist at that time, that Pope Alexander VI. a man infamous for his vices, made a formal grant of America to the Spaniards, being supposed, as the Vicar of Jesus Christ, to have dominion over all lands.

From this period the unhappy natives were exposed to every species of injustice and cruelty; they were robbed of their property, deprived of their freedom, and massacred with inhuman barbarity. The southern continent still groans under the weight of the Romish superstition, nor was it till a considerable time after the light of the Reformation had broken out in Europe, that the messengers of peace landed on the shores of North America.

Since that period many of the North American Indians have been brought to the knowledge of the Gospel, and the extraordinary change produced in their opinions and conduct, has afforded a striking illustration of what that Gospel can achieve, when it comes to an individual "not in word only, but in power, and in the Holy Ghost, and with much assurance." So far it is permitted to us to see the developement of the Divine purpose, in the discovery of the new world by the European nations; for by that event a door was opened for the preaching of the Gospel, and from the savage hordes of the American forest, have some individuals been added to that great company, "out of every kindred, and tongue, and people, and nation," who shall celebrate, throughout eternity, the wonders of redeeming love. That we are permitted to see so much should excite our thankfulness, but still we must confess that in this, as in all the Divine dispensations, there are dark clouds of mystery, which our feeble sight cannot penetrate. "O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out!"

The first Europeans who came to North America, (the scene of the transactions recorded in the following pages,) found this great continent inhabited by numerous na-

tions, all of whom are called by the general name of Indians.

As to where they came from there is no certainty, but it seems most probable that Tartary in Asia was the native country of this race of people. These Indian nations have a great many different names, but the principal are the Delawares and the Iroquois. The Delawares are divided into three tribes: The Unami are considered the first in rank, the Wunalachtikos the second, and then follow the Monsys. The Iroquois have received their name from the French, but the English call them the Six Nations. They consist of the Mohawks, Oneida, Onondago, Cajugu, Seneka, and Tuscarora. There are, besides these, a large number of other Indian tribes, such as the Cherokees, Ottawas, Nantikoks, Hurons, Chickasaws, &c., &c., but the first-mentioned are the principal.

The prevailing opinion of all these nations is, that there is one God, or, as they call him, one great and good Spirit, who has created the heavens and the earth, and made man and every other creature: for that, which may be known of God, is as well shewn in them, according to Romans i. 19, 20, as in all other heathen; and this great and important truth is preserved among them, both by tradition, and by their own observation.

They represent God as almighty, and able to do as much good as he pleases; nor do



they doubt, but that he is graciously and mercifully disposed towards men ; because he gives power to the plants to grow, causes rain and sunshine, and gives fish and deer's flesh to man for his support. Indeed, as to fish and deer, they imagine them given to the Indians only, and not to the white people. They are also fully convinced, that God requires of them to do good and to avoid evil.

Besides the Supreme Being, they believe in good and evil spirits, considering them as inferior deities. From the accounts of the oldest Indians, it appears, that whenever they had thoughts of going to war, they used to advise each other to hearken to the good, and not to the evil spirits, the former always recommending peace. They seem to have had no idea of the devil, as the prince of darkness, before the Europeans came into the country. They consider him now as a very powerful spirit, but unable to do good, and therefore call him the evil one. Thus they now believe in two beings, the one altogether good, and the other altogether evil. The former, they think, is the cause of every thing good, and the latter of every thing bad.

About sixty years ago, a great change took place in the popular superstitions of the Indians. Some preachers of their own nation, pretended to have received divine revelations, to have travelled into heaven, and

conversed with God. They gave different accounts of what happened on the journey, but all agreed in this, that no one could enter into heaven without great danger; for the road, say they, runs close by the gates of hell: there the devil lies in his hiding place, and rushes at every one who is going to God. Now those who have passed by this dangerous place unhurt, come first to the Son of God, and through him to God himself, from whom they pretend to have received a commandment to instruct the Indians in the way to heaven. By these preachers the Indians were informed, that heaven was the dwelling of God, and hell that of the devil. Some of their preachers confessed, that they had not reached the dwelling of God, but had, however, approached near enough to hear the cocks crow, and to see the smoke of the chimneys in heaven.

Other teachers contradicted this, and said, that no one knew the dwelling-place of God himself, but only that of the good spirits, which is situated above the blue sky. According to their account, the sky is a kind of partition between the habitation of the good spirits and that of man. But they pretend to have found the way to this land of spirits over a great rock, upon which the heavens reel backwards and forwards with a terrible noise. They relate, that two valiant warriors had travelled into those parts many years



ago, but upon their return, refused to give any account of what they had seen and heard.

These teachers were again contradicted by others, who had a different opinion concerning the situation of the land of spirits, and the road to it. They said they had their story from two Indians who were dead for several days, and had been in the habitation of the good spirits. When they came to life again, they related that this place was to the south of heaven, and that the bright track in the sky, called the milky way, was the road to it. This led to a most glorious city, the people of which had every good thing in great plenty.

Those teachers who pretend to have been with God, mark two roads upon a deer-skin, both leading to heaven, one for the Indians and the other for the white people. They say that the latter used to go a great way round about, and the road for the Indians was then the shortest; but that now, the white people having blocked up the road for the Indians, they were obliged to go round about a long way to come to God. They have also paintings of heaven and hell. Upon the same deer-skin they likewise make the figure of a balance, to represent the dishonesty practised by the white people in their dealings with the Indians. This rude picture is, as it were, their book, and lies spread be-

fore them, when they preach to the Indians. They then explain every mark and figure to their hearers, and it is very evident, that their chief aim is, to set the minds of the Indians against the white people.

How does the whole history of the human race illustrate the testimony of Scripture as to our natural carnality and blindness, and our consequent inability to arrive at the knowledge of God by the exercise of our natural powers. Truly, the gross and carnal conceptions entertained by every heathen nation, with whose history we have become acquainted, on subjects connected with man's eternal interests, respond to that Scripture which declares that, "the world by wisdom knew not God." How prone is man to error—to error in judgment, to error in speech, to error in practice. Man by nature can do nothing but err: all his goings are goings astray, and all his knowledge is founded upon false principles. All his works are erroneous, and the whole course of his life is a continued mistake.

How perfect should be our gratitude to our heavenly Father for the inestimable gift of that word which "is a light to our feet, and a lantern to our paths;" for that Saviour in whom are hid all the treasures of wisdom and knowledge; and for the promise of that Spirit, who enlightens the understanding, and guides those who submit to his teaching, into all needful truth.

The Indians in their ideas of man make a proper distinction between body and soul, the latter of which is considered by them as a spiritual and immortal being. Their ideas of the nature of a spirit do not prevent their representing good spirits in a human form. But they observe that these excel even the Indians, whom they consider as the most beautiful of the human race, in comeliness and perfection.

They consider the soul as immortal, and even suppose a resurrection of the body ; which may be known from their usual way of talking, when they say, " We Indians cannot die for ever ; even Indian corn, buried in the ground, has life in it and rises again." Many think that they were with God before their birth, and came from him, or that they have been formerly in the world, and are now living over again. They suppose, that when the souls have been some time with God, they can come back into the world, and be born again. However the most of them do not hold these notions, but think, like their forefathers, that all Indians who have lived in wickedness, will wander about without any settled place, and be always restless and unhappy ; but that all who have led a good life, will come to a good place after death, where they will have every thing in plenty, and may dance and make merry.

The best notions which these poor people

have about the happy state of the good Indians in heaven, are not able *to set them free* from very great horror at the thought of death. They dare not mention it, and when it enters their minds, they sometimes tremble for fear. This fear breaks out very much during a storm of thunder and lightning. This may also be deemed the chief cause for their religious worship, and for the great power which the above-mentioned teachers have over their minds.

Man, when destitute of the knowledge of God, and communion with Him, looks for his chief happiness in a more enlarged measure of animal indulgence, as it is written of the Israelites, when they had turned aside from the worship of Jehovah to idolatry, "they sat down to eat and drink, and rose up to play." And accordingly we find all false religions directing the hopes of their votaries to a more unrestrained enjoyment of those things in the future state. And are not the conceptions of many who call themselves Christians not much more exalted? They desire to go to heaven, conceiving of it as a place where they are to be free from care—but the satisfying contemplation of the divine perfections, the unclouded vision of the divine glory, and the ascriptions of praise proceeding from a nature renewed and purified from all the dregs of sin, in which the blessedness of heaven, so far as it is revealed, consists,

are things which enter not into their estimate of heavenly bliss. *The truth is, the heaven of the believer commences here,* and the more his soul is refined from all delights of sin, yea, even from innocent delights of sense, and of this present world, it has the more capacity, the fitter and the larger room for the pure heavenly delight, which shall be the everlasting portion of the faithful followers of the Lamb.

How sensibly must these ignorant heathen, when translated into the kingdom of God's dear Son, experience by contrast, the sweetness of the effect of the Redeemer's death, in destroying him who hath the power of death, that is the devil; and in delivering them who, through fear of death, were all their life time subject to bondage. And may we not observe, with adoring gratitude, the compassionate kindness of our Heavenly Father, who knowing what was in man, has provided a cordial in the Gospel of Peace, for every fear which may arise in the breasts of His children.

To this heathen people the system of morals inculcated by these teachers seemed severe, for some of them used to say, that no sort of wickedness at all, such as murder or robbery or drunkenness, was to be allowed in any person who intended to have a place after death among the good spirits, and a share in their riches and joy. They added

that they must be first thoroughly cleansed from their sins, and gave the poor people medicines, in the vain hope of cleansing the soul by that which could only affect the body. They were further ordered to fast, and to take nothing but physic for many days. Few indeed continued to attend to such a disagreeable diet. But some Indians, who believed in the efficacy of these remedies, used them so often that their lives were in danger by it.

Other teachers pretended, that blows were the best means to purge away sin. They advised their hearers to suffer themselves to be beaten with twelve different sticks, from the soles of their feet to their necks, that their sins might pass from them through their throats. Even these tormentors had their scholars, though it was plain that the people became no better, but rather worse by these wretched doctrines.

Some of these preachers went even so far as to make themselves equal with God. They affirmed, that the good or bad fortune of the Indians depended upon their will and pleasure, and demanded the most strict observance of their commandments. Their foolish followers, having the highest respect for them, brought them many presents. Even some of the most sensible and respected Indians gave in to their doctrines, and followed their orders, even at the risk of their health and lives.



Reader, is he who thinks to remove sin by the sprinkling of water, or by the application of oil or ashes, or by the enduring of some bodily punishment, submitted to at the will of a priest, more enlightened than these poor Heathen? The further resemblance which these Heathen teachers bear to the priests of the Church of Rome, in the high tone of authority assumed by the former, is also deserving of notice. The truth is, that the corruptions of Popery, like other false religions, have originated in the human heart, in which the reigning dispositions are carnality and pride; by the operation of the former, the spirituality of religion has been debased, while the operation of the latter leads the teacher of lies to use the influence which he has acquired over the minds of the ignorant, for the establishment of a spiritual tyranny. Reader, if God has blessed you with the light of his holy Word, and preserved you from the grosser abominations and follies into which others have fallen, and to which your heart is naturally as much inclined as theirs, be not high-minded, but fear—exult not over others, but having had the promises of the Gospel made known unto you, apply them to their proper purpose, cleansing yourself in dependence on the promised influence of the Spirit, (whose Almighty power is alone adequate to your need,) from all filthiness both of the flesh and of the spirit, perfecting holiness in the fear of the Lord.

Various as the doctrines of these Indian preachers were, yet they all agreed in this, that after death, bad Indians, who disobey their precepts, would not come into the place of the good spirits. They said, that they would be kept at some distance, near enough to behold how cheerful the good Indians were, yet not permitted to approach; that they would get nothing to eat, but poisonous wood and roots; and be always dying a dreadful death, yet never die. But they never threatened their hearers with hell and the devil. Some even affirmed, that though the Indians should lead a wicked life, they would never go to the devil, for he existed merely for the white people. Nor does he live, according to their notions, among the Indians, but only among the Europeans.

And thus we see what Heathen or Pagan people are, and what foolish things they believe, and what wicked things they do. Well, you smile at, or you despise, or you lament, their folly, ignorance, and pride—if the latter, it is well: for it is indeed a sad thing that man, the workmanship of the great Creator, for whom the Lord has prepared his richest blessings, and that richest blessing of all, his Son Christ Jesus, should ever act as a being devoid of understanding.

But let us again turn from the follies and



the vices of the Heathens, and look at home. Have you no folly, no ignorance and pride to lament? Have you, who perhaps think yourself to be some great one, no sin to confess, as adhering to you as well as the poor Heathen? You have: and when you know the truth from the only fountain of truth, the word of the Spirit of God, you will, whilst you feel for the follies and vices of the wretched ignorant heathen, feel your own follies and vices, which have too often placed you by the side of them; you will pray to the Lord, for the sake of His Son, to forgive your sins, and to send down his Holy Spirit upon you; and whilst you pray thus for yourself, you ought to offer up a like prayer for the Turk, the Jew, the Mahometan, the Pagan, and all who are "sitting in darkness, and in the shadow of death." And you should prove that you desire what you pray for, by denying yourself, in order that you may have more to contribute towards sending Missionaries to the poor Heathen, to tell them of Christ the Saviour. "For how shall they believe in Him of whom they have not heard?—And how shall they hear without a preacher?—And how shall they preach except they be sent?"

Among these pretended teachers of morality, there were few more celebrated for a time, than one whose name was Papunhank, and who lived chiefly at an Indian settlement on the river Susquehannah. For several

years he had been zealous in preaching the doctrines of heathen morality; but as both teachers and hearers were given up to the most abominable vices, and grew worse and worse, several of the latter began to doubt, whether Papunhank was a teacher of truth or not; and he being questioned, fairly confessed that he could not act as he preached. The Moravians, a most exemplary Christian Church, that had its rise in Germany, having sent out to North America, several Missionaries to preach the Gospel to the Indians, it so happened, that at Nain, a village built by them, he heard the words of Christian truth. When the Gospel of the crucified Jesus was first preached to him, he observed, that he had always believed in a Supreme Being, yet he never knew, that, from love to man, God Himself had become a man, and died to save sinners, but that now he believed that this was the good doctrine he wanted. Then, bursting into tears, he cried: "O God! have mercy upon me, and grant that the death of my Saviour may be made better known unto me." Some time after, he was present at a baptism in Bethlehem,\* and told one of the Missionaries that, while it was going on, he had felt something in his heart, to explain which, he could find no words in

\* A settlement built by the Moravian Missionaries, on the river Lecha, a branch of the Delaware.

the Indian language; and that now his greatest prayer was, that that God, whom the Missionary had described before the baptism, might make Himself known to him. He then went home, called his people together, and in a most tender manner related what he had felt, adding: "My dear people, I have told you many good things, and pointed out a good way, but I have now learnt, that it was not the right one. If we wish to be saved, we must look to that Jesus whom the Missionaries preach."

In the mean time, the Missionaries worked without ceasing, among the poor benighted Heathens, labouring, "if, by any means, they might save some." And it pleased God to bless their efforts abundantly. God having blessed his own word, and the power of the Holy Spirit being daily shewn in the conversion of numbers of the Indians who heard the Gospel of Salvation. However, it was with them as it is with the world in general, some were found to be making a profession, whose conduct did not shew such a true love of heavenly things, and such a deadness to the things of this world, as belongs to those who are really in earnest about working out their salvation. The Missionaries and Indian \*As-

\* Assistants were persons chosen from the baptized Indians, to help the Missionaries in preaching the Gospel, and teaching those who were still ignorant or careless.

sistants were sorry to find Papunhank among this last number. For though he appeared very desirous of knowing God, the Creator of all things, yet he wished to keep his post as a teacher of the people, persuading them, that he also was sound in faith. The Missionary Schmick, therefore, told him the truth in private, wishing that the Holy Ghost would give him a true sense of his unbelief, and of the great wickedness of his soul, and that he might have an earnest desire for the pardon and remission of his sins, through Jesus Christ: "then," he added, "you will soon learn to know your God and Saviour Jesus Christ, as your Creator and Redeemer, and feel the saving power of his precious blood, to deliver you from the chains of sin." Joachim, an Indian assistant, entering the room, said, "Papunhank, you speak much of your faith, but you have not a grain. Your faith is much the same as mine would be, if I should now pretend to believe that I had a pair of stockings on, when my legs are bare and cold. What kind of faith would that be?"

In May, 1763, the Missionary Zeisberger, and the Indian Christian, Anthony, went up the Susquehannah as far as Machwihilusing. The occasion of this journey was a report of a remarkable attention to the preaching of the Gospel in those parts; and that the Indians were very desirous of seeing some one who could point out to them the true way of

obtaining rest and peace in their consciences ; Papunhank having lost all his credit by the apparent failure of his doctrines. Before the Missionary reached the town, he was met by an Indian of Machwihilusing, called Job Shelloway, who spoke English well, and told him, that their council had met for six days together, to consider how they might procure a teacher of the truth ; that they had come to no resolution, except to stop from attending Papunhank's sermons, not believing that he preached the real word of God. The Missionary Zeisberger, considering this as a call from God, hastened to the town, where he was kindly received by Papunhank himself. In the evening the whole town assembled, desiring that he would preach the word of God to them. They said to him—" We all greatly rejoiced at your arrival, and said to each other, ' These are the people whom we have so long waited for ; they will shew us the right way to salvation.' " The Missionary then spoke from the fulness of his heart, and with great effect and power. He concluded his discourse thus : " This, this alone, is the pure and true doctrine of salvation : thus it is written in the Bible, thus I have felt it in my own soul, and therefore am certain, and assure you, that there is no other way to obtain salvation, but alone through the Lord Jesus Christ, who became a man, died, and is risen again for us." Anthony,

the Indian, confirmed his words from his own experience, and though tired by the journey, continued preaching and giving praise to the power of Jesus Christ, before his astonished countrymen, till after midnight. The next day the people assembled again, when they desired to hear the "great word," as they called it, before they went to the fields. The same was done every day during their stay. Messengers were then sent to a party of Indians up the river, to invite them also to come and hear the Gospel, which they did with great eagerness. The Missionary found here in a particular manner, how pleasing it is to preach to souls already stirred up by the Spirit of God to seek after a Saviour and a Deliverer, and having perceived that some had already endeavoured to lead a pious and virtuous life in their own strength, doing good, with a view to merit heaven; *he proved to them in a discourse held for that purpose, that this was not the right way to come to God, but that we must all, without exception, come first to Jesus Christ, as wretched and forlorn sinners, and receive hearts cleansed and changed by His power, before we can do works acceptable unto God; but that then it would be a pleasant duty to do good and to keep his commandments.*

The effect occasioned by Zeisberger's preaching was general. Some wept day and night for the pardon of their sins; even Papunhank was so affected that he cried for



mercy through Jesus Christ. The fathers of families assembled, and resolved to send a message to Bethlehem, to request that they would send a teacher to live with them and preach the Gospel. With this message the Missionary Zeisberger, and his companion returned to Bethlehem, where it was thought best that he should return to Machwihilusing, as resident Missionary. On the road he had the misfortune, in making a hut for his night's lodging, to wound himself very dangerously with an axe, so that he fainted away from loss of blood. But the Indian Assistant, Nathaniel, soon procured a healing plant, known to him, and applied it to the wound, by which Zeisberger not only recovered from his swoon, but to his great astonishment, the wound soon closed and healed. After suffering many hardships, they at length arrived safe in Machwihilusing, where they were again kindly received by Papunhank and the whole town, and Zeisberger rejoiced to find the people still eager to hear the word of God.

Soon after this, some well-meaning people of a different form of religion, arrived at Machwihilusing, having been invited by other Indians to preach in the neighbourhood. Zeisberger received them kindly, and was willing that they should speak to the people. But the Indians having summoned a council of all the men, invited these new teachers to

be present. Papunhank then addressed them in the name of the rest, giving them an account of their former proceedings; adding that God had heard their prayers, and sent their Brethren to them; whose words made such an impression upon them, that they could not but believe their doctrine to be the truth, and therefore they desired no other. Upon this the teachers being satisfied, wished the Missionary Zeisberger much success, justly observing, that he had undertaken a very hard task. The Missionary having used no manner of influence with the Indians, was greatly encouraged to preach faith in Christ Jesus with unwearied perseverance. Many of his hearers came from Wajomick and other places, some above one hundred miles distant. Others sent word that they should soon come and live there, that they might also be instructed in the Gospel; and it appeared as if the Lord would bless this place. Papunhank, a man naturally vain and proud, was, in a short time, so overcome by the Divine power attending the word of these faithful Missionaries, that he cast all his own righteousness aside, bemoaning his wretched life, and the total depravity he found within himself, with true sorrow of heart. The extraordinary change of his mind was remarkable, and plain to be seen; he would hardly eat or drink, and at length came to Zeisberger, confessing the gross sins he had



been guilty of in his former life, though a preacher of morality, and begged to be baptised. At his baptism, he made a solemn declaration of his faith before all the people, relating how his Almighty Saviour had convinced him of his sin and wickedness. He added, that he had formerly preached to them, believing himself to be a good man; not knowing that he was the chief of sinners amongst them, and now begged them to forgive and forget every thing he had formerly done. After this affecting speech, the Missionary, Zeisberger, baptised this first-fruits of the Machwihilusing Indians. This baptism was attended with so powerful a testimony of the presence of God, that the whole assembly seemed overcome with awe and devotion, and the Missionary was filled with praise and thanksgiving. He was named John, and his whole behaviour bespoke the change of his heart. Another Indian, who had formerly been Papunhank's enemy, was baptised after him, and called Peter. This man seemed at a loss how to express his joy of heart, and said, that now his heart was easy, and freed from a burden which but lately appeared to him too great to be borne.

This joy, however, at the power and blessing of the Gospel, was not to last long. The most dreadful account was received, of war being begun by the Heathen Indians, near the great lakes of Canada, and on the

river Ohio, where they had murdered several hundred white people. The Christian Indians were much alarmed at this account. The men who were then hunting, were recalled in haste. The Indian congregation sent an humble address to the Governor of Pennsylvania, in which they stated their abhorrence of the cruelties committed by their countrymen, and begged his protection. He answered, that as long as they should keep themselves out of the way, he would do every thing in his power to screen them from danger.

All hope, however, of their being enabled to continue peaceably in their habitations, was soon removed. The soldiers who were appointed by government for the protection of the neighbourhood, suspected that the Christian Indians were combined with the savages, and meant to murder all the white people. They, therefore, forbade the Indians to hunt, threatening to kill the first they should meet in the forest. From this measure, however, they were induced to desist, by the firm remonstrances of the Missionaries. On the eighth of October, a messenger arrived, with news that the savages had attacked an Irish settlement, about eight miles off, and killed a captain, lieutenant, and several soldiers. This dreadful event placed the congregation and the Missionaries in a most difficult situation, both the savages and

the white people having now become their enemies. In this trying state they held out patiently for four weeks, though much fatigued by watching during the cold nights, they being kept in constant alarm for their lives; nevertheless their joy was every morning renewed, when, after the fears of the night they met together in their place of worship, and strengthened and comforted themselves by considering the Word of God, and experiencing the consolations of his Spirit.

Having taken such good precautions, they began to flatter themselves, that government would secure to them rest and safety in their own dwellings. But unexpectedly, an harmless Indian, called Renatus, was seized as the murderer of one of the Irish settlers, and his person having been sworn to by the widow, he was conveyed to Philadelphia and imprisoned.

It may be easily conceived, how the fury of the white people now rose against the Indian congregation. They therefore expected a cruel death. But God inclined the hearts of the chief magistrates to protect them. Soon after, an express arrived from Philadelphia, ordering all the baptised Indians to remove thither. On the day when this order arrived, the text for the discourse was, "*What time I am afraid, I will trust in thee*"—Psal. lxvi. 3—words particularly applicable to their peculiar situation; and

though all, as one man, lifted up their voice and wept, yet they expressed themselves fully resigned to the will of the Lord, but declared they would die rather than leave their teachers. Being assured that the Missionaries would not forsake them, they prepared for their journey, and soon after they departed from their once peaceful habitations to the city of Philadelphia. They felt great pain in leaving a place, where the Lord had so graciously blessed them, and went in silence weeping. As the rains had made the roads very heavy, many were left behind, unable to proceed through fatigue; some fell down and were severely hurt, and two lost their companions in the dark. They suffered most, however, from the malice of some white people on the road, who abused and loaded them with curses as they passed.

How great is the blessing of peace! and yet how apt are we, who enjoy so large a measure of that blessing, to overlook its magnitude; its very continuance lulls us into a criminal forgetfulness of Him, by whose providential care we are preserved from experiencing all the horrors and miseries of war. The Lord Himself declares, "I make peace;" and were those various restraints which he has laid upon the violent and tumultuous passions of man, withdrawn but for a moment, we should painfully experience the force of that declaration. Lord enable us to acknow-

ledge thy hand in all our mercies, give us wisdom to improve every season of tranquillity to thy glory; and shouldst thou let loose thy chastening hand upon us, in the infliction of national judgments, be thou our strength, and our fortress, and our refuge in the day of affliction.

These afflicted Christians having settled in Philadelphia, they enjoyed peace and safety for some period of time in that place.

Till February, 1764, Papunhank continued with the other Christian Indians, but at that period, the troubles of the war having nearly ended, and their situation not at all agreeing with their habits of life, they having no opportunity of hunting, and of that bodily exercise which was almost necessary to their health, the Missionaries determined to move with them to the banks of the river Susquehannah; and John Papunhank delivered, in the name of the brethren, the following address to the Governor:—

“ We, the Christian Indians now residing in the Barracks, and intending to return with our wives and children unto our own country, approach unto you to take our leave, and to return to you our most sincere thanks. We acknowledge with unfeigned gratitude the great kindness and friendship you have shewn unto us during the late war. We were indeed in danger of our lives; but you pro-

tected and defended us against our enemies, so that we have lived in peace. As a father, you have provided us with food and clothes. You have nursed us in sickness and buried our dead. We have likewise heard with joy, that you will in future give us flour until our corn is ripe. We thank you more particularly that we have been allowed to have our teachers with us, during these heavy trials, who have instructed us daily in the word of God. They have shewn us the way to salvation, so that we are now become acquainted with our Creator, and can love all men. We, therefore, greatly rejoice, that our teachers Schmick and Zeisberger go with us into the Indian country, that they may continue to instruct us in the doctrine of salvation. Your kindness, protection, and benevolence, will never be forgotten by us. We shall bear your goodness in our hearts; we shall speak of it to the other Indians. As long as we live we shall remain true friends to the English. We also beg permission to request of you, to give us powder and shot, that we may provide food on the journey. Finally, we pray that God may bless you! We, the underwritten, do this in the name of all our people, remaining your faithful friends,

“ JOHN PAPUNHANK ; JOSHUA ;

“ ANTHONY ; SHEM EVANS.”



This address was graciously received ; and the Missionaries added their grateful thanks both to the Governor and to Mr. Fox, who, as Commissary for government, was employed for the Indians, from beginning to end, with unwearied attention. The latter replied with tears, " I have willingly done what I could, knowing their innocence." Joshua went likewise to Mr. Fox, to thank him in the name of all the Indian Brethren and Sisters, and was well received. March 20th, the text of the day being, "*Abraham rose up early in the morning, and went unto the place of which God had told him,*" the Indian congregation set off from the barracks of Philadelphia with great joy, attended by some friends from the city, who wished them the Lord's blessing. Their departure was very peaceful ; and they unanimously rendered praises to God their Heavenly Father, for all the love, grace, preservation, and support, shewn towards them during their residence of sixteen months at that place. After a troublesome but safe journey, the travellers arrived at Nain, where they were welcomed by the Bethlehem congregation with great tenderness, and rested for some time in this place, so much valued by the former inhabitants, the daily meetings being held in the usual order, to their great comfort.

April 3d, the whole congregation broke up and proceeded on their journey, passing

through Bethlehem, to take leave of their former faithful neighbours, so closely united to them in the bonds of brotherly love. At parting, many tears were shed on both sides.

Waggons were provided for the children, the sick, and infirm, and for the heavy baggage: but they had a very difficult journey; for though peace was re-established, yet the anger of many white people against the Indians was still so great, that to avoid danger, they were obliged to take a long round. They also met with stormy weather attended with snow, and were obliged to take up their nights' lodgings, chiefly in the woods, every family building an hut and keeping up fires all night. Sometimes they were obliged to stay all night in a swamp,\* not finding any dry ground near them. Hunting was their chief support. They carried the loads which were not put in the waggons, over high, steep, and rocky hills, in small parcels, being thus often obliged several times to double the road. In some parts they cut their way for some miles through the woods, and once even for five miles together. The Brethren waded through many brooks and rivers; and for the women and children they made rafts, but the strong currents often carried

\* In various parts of North America there are wet spots, completely covered with trees and bushes so very close, that the sun can hardly penetrate. These places are called swamps.



away the trees they had cut down for this purpose, before they could be fixed together, and they once lost twenty-five in this manner. Some rivers were so broad and deep, that they were obliged to encamp on their banks, till they had built canoes sufficient to cross them. The greatest difficulty they met with was the want of provisions, whenever they passed through regions where there was neither game nor fish. Those, who had something in store, were always willing to share with the rest. At last their whole stock of flour was eaten, and it was a sad sight to see them receive their last portion. They were frequently happy to find wild potatoes, the disagreeable taste of which hunger could make them bear with. To satisfy the children, who cried for hunger, they peeled chesnut trees, and made them suck the sweet juice under the bark; and even the grown people were obliged to do the same. They had frequently no other drink, but muddy water found in puddles. Some died during this journey. Once they were greatly terrified in the night, by the woods being on fire, and burning fiercely. At length they arrived at the Susquehannah. Some went forward by land to Machwihilusing, and procured boats; but yet, for want of a sufficient number, many were obliged to proceed along the banks of the river. But all these trials were forgotten in their daily

meetings, in which the presence of the Lord was most sensibly and comfortably felt. These were always held in the evening, around a large fire, in the open air. Thus they spent the Passion Week, thinking of the meritorious sufferings of Jesus, and celebrated Easter in joyful remembrance of his resurrection, calling to mind their fellowship with the fifty-six Indian Brethren, who departed to the Lord in Philadelphia,\* looking forward with joy to the time when they should arrive in that place, where we shall see Jesus face to face, and praise Him in perfect happiness. His presence supported them under all affliction, insomuch that they never lost their cheerfulness and resignation, and when at last they arrived safe at Mach-wihilusing on the 9th of May, after a journey of five weeks, they forgot all their pain and trouble, for joy that they had reached the place of their future abode, while all with one accord declared, that unless God himself had spread his wings over them, they never should have lived to see that day. To Him be all the glory!

The conduct and spirit of these humble followers of the Lamb under the peculiarly distressing circumstances in which they were placed, exceedingly magnify the grace of

\* These died of the small-pox, which broke out with great fury among the Indians, during their residence in that place.

God which was in them. In the first place, we are practically taught that all the sufferings and distresses of this world are not able to destroy the happiness of a Christian, while in their readiness to share their scanty provisions with each other, and in the kind sympathy with which, regardless of their own ease, they strove for the common benefit, we behold the happy effects of love which is the offspring of faith in Jesus, in dislodging the base self-love which contracts the heart, and is the very root of all sin—the chief wickedness in our corrupt nature. Beholding the steady operation of Christian affection among these suffering brethren, we are reminded that the union which prevails among true Christians is not a mere external union that holds in customs, or words, or outward behaviour, but a union of hearts—that it is not a natural, but a spiritual and super-natural union, flowing from and centering in Him whose members they are, and who is “the same yesterday, to-day, and for ever.”

In the refreshment which they experienced in their daily meetings, we recognize the fulfilment of the promise, “To the upright there ariseth a light in darkness.” The light of joy in the darkness of sorrow, the light of comfort in the darkness of trouble. Though the way of God’s people be a way of much labour and danger, yet will he refresh them with the light of his countenance, and be their “sun and shield.”

## CHAPTER II.

WE mentioned in the former chapter, that John Papunhank was the first Indian baptised at Machwihilusing, and his conduct from that time forward shewed that God himself had truly converted him. His large acquaintance drew a great number of visitors from all parts, and the Missionaries, who in August received one of their body, named Rothe, as an Assistant, had here the desirable opportunity of praising the name of Jesus before great numbers of the Heathens. Many believed, turned to the Lord, and received joy and peace in the Holy Ghost. Some who did not immediately understand the words of the Missionaries entreated the Indian Assistants to repeat the discourse. The Assistants most readily complied with their request, and were anew strengthened, by the repetition of the blessed words of the Gospel, the truth and power of which they had already felt. Among the visitors were many Indians, belonging to the Cajugu, one of the Six Nations, or Iroquois. These seemed better prepared to receive the kingdom of God, more artless, and less troubled about politics than the other Iroquois. It was observed with pleasure, that Zeisberger, by frequently liv-

ing at Onondago,\* had brought the brethren and the preaching of the Gospel into great esteem among the Iroquois. The Missionary Schmick once asked some of the Cajugu Indians, whether they knew Zeisberger? As soon as they heard his name, they expressed much joy, and placing two fingers together, said, "We are one; are you also one with him?" Schmick answered, "We are brethren." They then asked, "Are you one of the Brethren of Bethlehem?" Answer: Yes, they are all my brethren." "Well," said they, "you must come to us, and build your house in our town." They then went to the place of worship, saw and heard what they never before had been witness to, and were much affected with the preaching of the Gospel of Jesus Christ our Saviour.

Beside the stated times for the daily service of the congregation, the Missionaries were often called upon to preach to the Indians; for the visitors came into their dwellings, begging to hear more of those sweet and comfortable words, and it seemed as if they could never be satisfied with hearing, so that frequently the Missionaries had scarcely time to eat or rest.

The Indians wishing to live here in peace and safety, soon after their arrival sent a

\* The principal town of the Iroquois.

messenger with a string of Wampom\* to the Chief of Cajugu, to inform him and his people what the Governor of Pennsylvania had done for them; and that with his consent they had settled on the Susquehannah, where they intended to build, and with their families to live in peace, if their uncle (meaning the Chief of the Cajugu nation) approved of it. They likewise desired leave for their

\* Wampom is an Indian word, signifying that sort of shell-fish called by us the muscle. A number of these strung together on a piece of wire or whipcord, about five or six feet in length, is called a string of wampom: and four or six of these strings, joined in one breadth, form a belt. These strings or belts vary in length and breadth, according to the subject which they are intended to explain or confirm; and every thing of any consequence transacted at their councils, either between the Indians themselves, or with the Europeans, is made binding by strings or belts of wampom. They refer to them as public records, carefully preserving them in a chest made for that purpose. At certain seasons they meet to study their meaning, and to renew the ideas, of which they were an emblem or confirmation. The following instance may serve to shew how well this method answers the purpose of recalling subjects to their memory:—A friend, at Philadelphia, gave an Indian a string of wampom, adding, “I am your friend, and will serve you to the utmost of my power.” Forty years after, the Indian returned the string, saying, “Brother, you gave me this string of wampom, saying, ‘I am your friend, and will serve you to the utmost of my power.’ I am now aged, infirm, and poor; do now as you promised.” And he faithfully kept his word.



teachers to live with them, who would tell them the great words of their God and Creator, adding, that they loved them, their children, and all the Indians, instructing them in the way to salvation; and that, without their assistance, the Christian Indians could not be happy. The Chief of Cajugu sent the message to the great council in Onondago, and as soon as he received an answer, invited some deputies from the Christian Indians to Cajugu, whom he welcomed in the name of the Iroquois, comforting them in the usual manner about the loss of their friends in Philadelphia, and informing them that peace was now re-established. But the answer he gave to the request of the Indians was unexpected; viz.: "that the place they had chosen for a settlement was not proper, because all that country had been stained with blood, therefore he would take them up and place them in a better situation, near the upper end of the Cajugu Lake. They might take their teachers with them, and as to their doctrines, believe what they pleased, and have their daily worship without disturbance." This proposal to remove to the Cajugu Lake might have been well meant, yet our Indians did not approve of it, on account of the want of deer and other game, without which they could not subsist. They therefore delayed giving an immediate answer, and the deputies only gave the Cajugu Chief

hopes, that they would reply when the Indian corn was ripe. He therefore sent the following message to them, in the spring of 1766: "That he did not know, what sort of Indian corn they might plant, for they had promised him an answer when it was ripe: that his Indian corn had been gathered long ago, and was almost consumed, and he soon intended to plant again; they ought therefore to keep their promise."

How constantly should Christians be reminded that they are as a city set upon a hill, and how circumspectly should they watch the minutest particulars in their own conduct, lest through their inconsistency, the name of God and his doctrine should be blasphemed.

As it appeared at length, that the Indian Chief was determined against the Christian Indians remaining where they were; it was settled at last, that they should remove in the following spring, and some families set out immediately, to lay out plantations of Indian corn, both for themselves and the congregation that were to follow them.

During these transactions a very painful circumstance happened. Two wicked men who had a great spite against John Papunhank, came and pretended to have received information from some of the Indian Chiefs, that the said John Papunhank was a dealer in poison, and that he had been the occasion of the late sudden deaths of several people,

and of some disorders which had raged in the country. By this wicked lie the whole settlement was alarmed, and in a great uproar for a whole week. Some looked upon him as innocent, but the greater number were suspicious of him, and a few were so far misled by the slanderers, that they even joined them and formed a party, having little less in view, than to take away his life. The Missionary Schmick, knowing his innocence, took all possible means to inform and pacify them, but in vain. He then assembled the whole congregation, and John Papunhank declared publicly, "that he never kept any poison, nor even understood the art of mixing it. That as long as he did not love the Lord Jesus, his whole heart was full of wickedness, but that his soul had been washed by the blood of Christ, and his sins pardoned, when he received holy baptism; that since that time, he had belonged to the Lord with soul and body, loving him, and intending to love, serve, and cleave to him all his life." By this sincere declaration, the greater number were fully satisfied, but the above-mentioned party attacked him, demanding that he should either deliver up his poison or lose his life. He appealed with great calmness to the declaration which he had solemnly given, and walked away quietly, his enemies not daring to execute their wicked design. At this dangerous period, his heart was filled

with confidence, depending upon God. He once said—"If the Lord permits, that, by these base lies, I lose my life, I shall at once be delivered from all misery, and go to my Saviour—I should only pity my wife and child." His wife was, however, much supported, and like her husband looked to her Saviour, as the best friend in every time of need, who is also able and willing to save. In order fully to prove his innocence to such, who had been uneasy, he sent two messengers with a belt of wampom to the above-mentioned chiefs, desiring to know, whether they had accused him of such horrid doings? They solemnly declared their total ignorance of this whole affair, and thus the innocence of John Papunhank was made as clear as the wicked malice of his accusers. The chiefs who had spread this report, now thought it most prudent not be seen by the inhabitants of the neighbourhood, who most sincerely felt for the unmerited sufferings of Papunhank. All joined in praising the Lord for this discovery, which put a stop to a most unjust business: but the sorrow over those brethren who had been so grievously led astray by the above seducers was also general. They indeed confessed their sin, and publicly begged and received the pardon of the congregation; but it was a long time, before they could recover rest and peace of mind. They served as a remarkable exam-

ple, to show what a great crime the sin of taking away our neighbour's character is, in the eyes of a just and righteous God.

In the year 1771, the Susquehannah overflowed its banks to such a degree, that the people were obliged to save themselves in boats, and retire to the woods, where they were detained four days. The repairs of their deluged plantations cost them much trouble. But the discipline of the congregation was edifying, and proved often a great blessing both to the unbaptised and to the numerous visitors. Papunhank addressed a Heathen Indian, who was much concerned about his salvation, to the following effect:—  
 “It is very easy to gain a happy heart, as soon as you sincerely resolve to part with all sin, and believe what is told you of our Saviour: for if you ask, you shall receive. But we do not like humility and prayer, and therefore receive nothing. I was so formerly: but having frequently heard from the Brethren, how happy a converted sinner is, I began to pray, and persevered, until our Saviour granted me pardon and happiness. Now since I am baptised, I think I become happier every day; yea, I sometimes feel as if I saw our Saviour before my eyes; for I perceive his presence so sensibly, that my heart is ready to leap for joy.” A Christian Indian expressed himself to the following effect: “I thank our Saviour daily, that he

has brought me to his children. I see every day more clearly, how loving he was and still is towards me. Many words in the Bible, and also in the hymns, which I heard frequently, but of which I never felt the power, are now exceedingly precious to my soul, and I rejoice that my knowledge of our Saviour increases. Wherever I am, I can speak freely to him. I delight to behold him in spirit as crucified for me, for I feel that his sufferings and death are capable to destroy the power of sin within me."

Such strong expressions, proceeding from people, who were lately the most devoted servants of sin, encouraged those who were lately alarmed about their sins, to cry for mercy. Many of them confessed with great sorrow and grief, their crimes and transgressions, and the manner in which they described their state was truly moving. For instance, a heathen Indian, after hearing a sermon, broke out in these words: "Alas, what a wretch am I! I have perfectly understood the words of the missionary, and believe them all to be true; but my heart trembles for fear, for I sit in the midst of sin and darkness, and you are in the light." Another said: "I now for the first time understand that pride is a wicked thing. I used to believe that I was not proud, but now I feel that I am a very proud man, and my pride has prevented my obeying the words of Jesus,



and my believing on him with my whole heart." The same person said on another occasion: "Brother, I must tell you what happened to me. I hit my foot yesterday against a root and fell; and feeling myself impatient on that account, I thought some one was reproving me in these words: 'Consider thy Saviour, how patient *He* is! There thy Creator stands, beholding the soldiers who are digging the hole for his cross: he willingly permits them to extend his body on the cross, and to pierce his hands and feet with the nails.' This was to me an astonishing sight, and I could not sleep all night, so much was I employed in considering his mercy and love to sinners." Thus powerful is the Word of the Cross when preached with the Holy Ghost sent down from Heaven!

June 6th, the congregation partook of the Holy Communion, and celebrated Whitsuntide with thanksgiving, when John Papunhank, who was the first that had been baptised here, had the satisfaction to see baptism in this place administered to his daughter, to the great joy of the whole congregation. June 11th, all being ready for the journey, the congregation met for the last time at Friedenshuetten, when the Missionary reminded them of the great favours and blessings, received from God in this place, and then offered up praises and thanksgivings to

Him, with fervent supplications for his peace and protection on the journey. The company consisted of two hundred and forty-one persons from Friedenshuetten and Tschechschequannink, and proceeded with great cheerfulness in reliance upon the Lord.

Brother Ettwein conducted those who went by land, and Brother Rothe those by water, who were the greater number. The tediousness of this journey was a practical school of patience for the Missionaries. The fatigue also attending the emigration of a whole congregation, with all their goods and cattle, in a country like North America, can hardly be conceived by any one, who has not experienced it, much less can it be described in a proper manner. The land-travellers had seventy head of oxen, and a still greater number of horses to care for, and sustained incredible hardships in forcing a way for themselves and their beasts through very thick woods and swamps of great extent, being directed only by a small path, and that hardly discernible in some places, so that it appears almost impossible to conceive, how one man could work his way and mark a path through such close thickets and immense woods, one of which he computed to be about sixty miles in length. It happened, that when they were thus rather creeping than walking through the thick woods, it rained almost incessantly. In one part of the country they

were obliged to wade thirty-six times through the windings of the river Munsy, besides suffering other hardships. However, they attended to their daily worship as regularly as circumstances would permit, and had frequently strangers among them, both Indians and white people; who were particularly attentive to the English discourses delivered by Brother Ettwein. This circumstance alone was sufficient to comfort the Brethren amidst all their fatigue and trouble, as they had no greater satisfaction, than, when opportunities offered, to tell their fellow-men from the experience of their own hearts, how happy that man is, who believes in Jesus, and receives power from him, to become a child of God. The party which went by water were every night obliged to seek a lodging on shore, and suffered much from the cold. Soon after their departure from Friedenshuetten the measles broke out among them, and many fell sick, especially the children. The attention due to the patients necessarily increased the fatigue of the journey. In some parts they were molested by inquisitive, and in others by drunken people. The many falls and dangerous rapids of the Susquehannah occasioned much trouble and frequent delays. However, by the mercy of God, they passed safe by Shomokin, and then upon the west arm of the river by Long Island to Great Island, where they joined the

land-travellers on the 29th of June, and now proceeded altogether by land. When they arrived at the mountains they met with great difficulties in crossing them, for not having horses enough to carry all the baggage, most of them were obliged to carry some part. In one of the valleys they were suddenly caught in a most tremendous storm of thunder and lightning with violent rain. During a considerable part of the journey, the rattlesnakes kept them in constant alarm, as they lay in great numbers either near or in the road; Brother Ettwein happened to tread upon one with fifteen rattles, by which he was so frightened, that, according to his own account, he could hardly venture to step forward for many days after, and every rustling leaf made him dread the approach of a rattlesnake.

Some time after a great part of the Indian congregation went from Friedenstadt to the Muskingum, and built a settlement about ten miles below Schoenbrunn, which they called Gnadenhuetten.

Shortly after these transactions, the Missionary Zeisberger, with two Indian Brethren, made the first journey into the country of the Shawanose, who were generally considered as the most savage among the Indian nations. In the first village, they called at the house of a son of a chief called Paxnous, where they were kindly received, and their

host paid great attention to the Gospel, declaring afterwards, that he was convinced, that the Missionary's doctrine was true, pointing out the right road to salvation; that the Shawanose had been long striving to find out the way of life, but that they must own with regret, that all their labours had been in vain; that they had therefore lost all courage, not knowing what they should further do to obtain happiness. This man spoke the Delaware language very well, and it was therefore very agreeable and useful to the Brethren, that he offered to accompany them through the different towns which they intended to visit. When they came to the chief town of the Shawanose, he advised them to take up their abode with the heathen teacher, as his influence among the people was very great. This man received the Brethren very civilly, and when, upon his enquiry into the aim of their visit, the Missionary Zeisberger answered, that he brought him the words of eternal life, he replied: "This is what we want, and we will hear you with pleasure." A house was immediately fitted up, and both the Missionary and his Indian companions found here a good opportunity of making known to a great number of attentive hearers, most of whom understood the Delaware language, that God hath no pleasure in the death of the wicked, but rather that the wicked should turn from his

way, believe on the Lord Jesus Christ, and live. The heathen teacher listened in silence to this precious word for some days, but at length, not able to contain the feelings of his heart, he made the following declaration to the Missionary: "I have not been able to sleep all night, for I am continually meditating upon your words, and will now open to you my whole heart: I believe that all you preach is truth. A year ago I became convinced that we are altogether sinful creatures: and that none of our good works will save us: but we did not know what to do, to gain eternal salvation. I have therefore always comforted my people, by telling them, that somebody would come and shew us the true way to happiness, for we are not in the right way, and even the day before your arrival, I desired them to have a little patience, and that a teacher would certainly come. Now you are come, and I verily believe, that God has sent you to make known his word unto us."

God, as in the case of Cornelius, seems to have prepared the heart of this Indian for the reception of his Word, and being under the teaching of the Holy Spirit, he at once hearkens to the message of peace, and recognizes the bearer of it as the messenger of God. We can readily conceive how the exclamation of the prophet—"How beautiful are the feet of them that preach the



Gospel of peace, and bring glad tidings of good things," would be realised in the experience of such individuals. While multitudes at home reject the Gospel, and despise its messengers, how many amongst the heathen may at this moment be in the same state of mind, experiencing a want which they can scarcely describe—a want which the Gospel completely suits, and which they are therefore prepared to receive, and surely this consideration should excite us to renewed exertions in the cause of Missions.

In May, 1775, the settlements formed by the Christian Indians, were often much troubled by some of the Heathen Indians, who, during the former wars, had neglected their plantations, and were thus reduced to famine. Our Indians fed these wretched people as long as they had any thing themselves, but, being soon distressed for provisions, were obliged to seek food for their families, by hunting at a great distance from home. In one of those expeditions, a Christian Indian, having lost his party, strayed into an immense wilderness, where he roved about for a whole week before he found his way home. On his arrival, the whole congregation took share in the inexpressible joy of his wife and children, who had given him over for lost. He was almost starved, looked like a corpse, and it was with difficulty he was so far restored as to be able to take food. But he

could not find words to express his thanks to God our Saviour, on whom he placed his sole confidence in this dreadful hour of trial. "Praised be the Lord," said he to the Missionary, Schmick, "who preserved me so long in the woods. Often did I cry unto Him, in my distress, 'Thou knowest why I went out to hunt; I sought to provide the necessary food for myself and my family. Assist me to find my way to my wife and children, and to my brethren. Be present with me and strengthen me, for I am very faint!' This prayer our Saviour heard, and brought me back," for which I cannot thank Him sufficiently."

Among those who were baptised in the year 1775, was a son of a well-known Chief, called Pakanke, who, being taken ill in the woods, begged to be carried to one of the Christian settlements, where he heard the Gospel, so well adapted to the comfort of all the poor and needy, with eager attention, and begged with tears for baptism. "I only desire," said he, "to be saved, and that our Saviour may cleanse my heart in his precious blood, forgive me all my sins, and grant me everlasting life." He then asked Brother Schmick, when Christmas-day would be, and the day being mentioned to him, he wept and said: "Ah, that the Lord would then have mercy upon me; and grant me spiritual life in holy baptism, for on that day I was born

into this world." His request was granted, and he was baptised on Christmas-day.

But at this time it pleased the Lord to call into eternal rest, John Papunhank, whose life and conversion form the principal subjects of this little history. We have seen that after his conversion, he had in every trial given evident proofs, that he was established in the true faith, and was not contented with the mere form of religion without the power.

The external affairs of the settlement were committed to his inspection, as warden of the congregation. In this office he showed the greatest faithfulness and activity. During the latter period of his life he was remarkably cheerful, and in his last illness never wished to recover, but longed to depart and see Jesus, his Lord and God, face to face. In this blessed hope he fell happily asleep, and his end was edifying to all present.

As an assistant he showed great zeal and fidelity, preached the Gospel with simplicity and power to his countrymen, and having great gifts and capacity, was very useful and unwearied in translating. Shortly before his departure he said to the Missionary Schmick: "I go to our Saviour as a poor sinner, for I am the poorest and worst of all, and have nothing to plead but the blood of Christ. His righteousness is my wedding dress." And clothed with this, he fell happily asleep, and entered into eternal rest.

Before we conclude this little history, suffer me, beloved reader, to call your attention to the last words of this poor Indian: "I go," said he, "to our Saviour as a poor sinner, for I am the poorest and worst of all." Do you imagine, from these words of his, that he was in reality a whit worse in the eyes of the Most High God, than any other unhappy mortal, who has not believed the record and embraced the salvation of our Lord Jesus Christ? Assuredly he was not; assuredly the language he used, was the language which every true Christian must utter when he considers how he must appear in the presence of Him, who is of purer eyes than to behold iniquity; for "He putteth no trust in his saints; yea, the heavens are not clean in his sight; how much more abominable and filthy is man, which drinketh iniquity like water." Job xv. 16. We need not look among the wild and uncivilized children of America for such confessions as these; hear the words of that holy man of God, the Apostle Paul, how he calls himself the chief of sinners, in the first chapter of his first epistle to Timothy, where he says: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am the chief." To him indeed who sees not himself a lost miserable sinner, Christ is but of small value, and thus it is that even to this day he is so often "de-

spised and rejected of men." But to him who is brought through the great love of God, to feel the burthen of his iniquities, and say aloud with the publican: "God be merciful to me a sinner!" to such an one the Saviour appears, "the chiefest among ten thousand." Such he was to the poor Indian, of whom we read above, to him he was at his last hour his only hope and stay; is it so with you beloved reader? Do you find in yourself that in Christ is your only trust and confidence; do you find the Holy Spirit of God, through his word and promise witnessing with your spirit that you are his, and can you plead securely the blood of Christ alone, as the atonement for your sins! For if not, you can never say at your dying hour with the poor Indian, that "the righteousness of Christ is your wedding dress." They who have not a strong lively faith in Jesus, can have no interest in his righteousness, and surely of such it may be said, that "it were better for them they had never been born." May the Lord open your eyes to see these things, ere it be too late, that it may be said of you also when you shall leave this frail body, "he fell happily asleep, clothed in the righteousness of Christ, and entered into eternal rest." Amen.

## HYMN.

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains,  
Roll down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

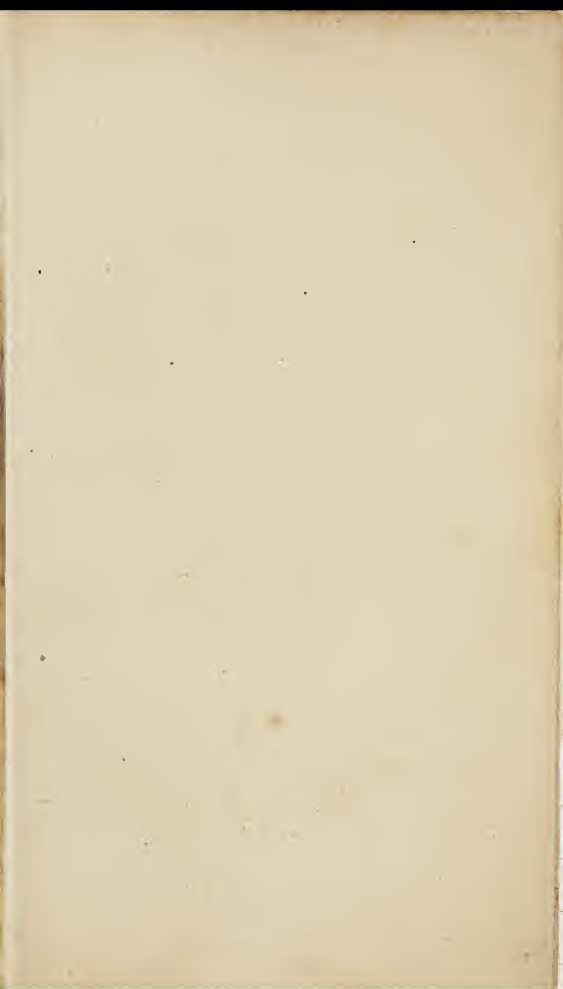
What though the spicy breezes  
Blow soft on Ceylon's isle—  
Though ev'ry prospect pleases,  
And only man is vile;  
In vain with lavish kindness,  
The gifts of God are strewn,  
The heathen, in his blindness,  
Bows down to wood and stone.

Shall we whose souls are lighted  
By wisdom from on high;  
Shall we to man benighted  
The lamp of life deny?  
Salvation! free salvation!  
The joyful sound proclaim,  
'Till each remotest nation  
Has learnt Messiah's name.

Waft, waft, ye winds, his story;  
And you, ye waters, roll,  
'Till like a sea of glory,  
It spreads from pole to pole;  
'Till o'er our ransom'd nature,  
The Lamb for sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign.

THE END.







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